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ABSTRACT

Some First Nations communities in northern Ontario have requested vocational counseling services to help youth select careers and reduce student attrition. However, Euro-American counseling practices may not be appropriate for Native clients. This paper describes the approach of the Anishanabek Educational Institute (AEI), which was established to meet First Nations' educational and vocational needs in northern Ontario. AEI's preferred counseling model is delivered by a competent Native professional and is a balanced holistic model that is flexible to value differences and responsive to the environment. Counselors must show respect for the land, the people, and the elders. The values of Indian clients will almost certainly differ from those of non-Native counselors. Since values also differ among First Nations, it is important for all counselors to recognize their own values and the existence of value conflicts, and to be able to help clients deal with such conflicts. Other aspects of AEI's approach include using role modeling to acquaint clients with unfamiliar occupations, managing client stress caused by educational or vocational training experiences, avoiding inappropriate testing, helping clients develop strategies to deal with the White majority, including spirituality as an important component of counseling, and adapting the helping situation itself to Native customs and context. Internet resources, culturally relevant counseling tools, specific counseling guidelines, and possible role models are listed. (Contains 37 references.) (SV)

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VOCATIONAL COUNSELLING AND FIRST NATIONS

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Abstract

Because of problems of access to resources, some First Nations communities express a need for vocational counselling, yet current practices may not be up to the mark. Models span the range from importing non-Native methods without adjustment, to adapting Native ecumenical spiritualist approaches. Important factors in any useful model include values, role models, dealing with racism, spirituality, stress management and various practical considerations. Key guidelines include a holistic world-view, counsellor flexibility, avoiding intrusion, knowing the culture and learning at least minimally the language.

Résumé

Par manque de ressources, certaines communautés autochtones reconnaissent l'importance de l'orientation, mais souvent la pratique de l'orientation n'est pas à la mesure des défis. Les modèles de l'orientation professionnelle auprès des autochtones varient d'un modèle blanc non adapté jusqu'aux modèles qui intègrent les aspects culturels et spirituels des Premières Nations. Parmi les facteurs importants à intégrer, on trouve les valeurs spécifiques de la communauté, les modèles, la spiritualité, la gestion du stress, les stratégies pour se défendre contre le racisme, et certains considérations pratiques. Il est important que les conseillers et conseillères restent flexible, ne s'imposent pas, qu'ils connaissent la culture, apprennent au moins les bases de la langue et qu'ils utilisent une approche holistique.

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VOCATIONAL COUNSELLING AND FIRST NATIONS

First Nations in Northern Ontario have asked for services to enhance the manner in which their youth select their careers (Chevrier*, 1998; INAC, 1997). It was the wish of the communities to reduce the attrition rate of their students in the educational system. Communities often believe vocational counselling is an important use for professional counselling services (Blue*, 1977; Krebs, Hurlburt, & Schwartz, 1988). In one assembly (Chevrier*, 1998), youth asked for entrepreneurship training, career initiatives and long-term job creation, activities that vocational counsellors are well suited to. The need for good services is pressing: demographers expect an increase of 25,000 students in registered First Nations communities in the next 15 years (INAC, 1997).

Vocational counselling, however, is fraught with pit falls and may have problems due to lack of resources or appropriate role models. According to Fitzgerald and Betz (1994), vocational theories are inadequate for a variety of minority groups because: (a) career development itself may not be possible for reasons such as poverty or community structure, (b) minority groups are largely ignored when choosing subjects in vocational research, and (c) theories generally do not take into account structural variables such as discrimination and harassment. Vocational theory, particularly the trait-factor approach, is based on an individualist value, while most First Nations are collectivist (Fleming, Beauvais* & Jumper-Thurman*, 1996). Vocational counselling is heavily dependent on testing, and the testing is generally not normed on populations that are representative of First Nations communities (Perron, 1998). To compound the problem, off-reserve educational resources may be seen as part of the problem due to labelling, assimilationist strategies, and perceived racism (Chevrier*, 1998)

McCormick* (1996) makes a good argument that vocational counselling stresses just a single aspect of life while First Nations work within a more global, balanced world view. Butson (1993) makes an even more radical argument that adopting a non-Native approach may actually contribute to a person's "psychic colonization and existential frustration (p. 4)." Vocational counselling may inadvertently promote dreams of materialism while First Nations clients may have different dreams. The implication is to stress both academic and cultural needs.

On a more positive side, according to Butson (1993), Trimble* et al (1996) and others, intervention can be valuable. This is particularly true if counsellors, First Nations included, have a profound knowledge of their own culture and the client's culture. Only then can they understand the particular people they are serving and successfully take into account the variety of aboriginal cultures found on this continent (there are 500 identifiable tribal groups in Canada and the U.S). An important link to main stream culture can be provided by bicultural people. According to Peavy (1995), "Bicultural personhood is hard to come by (p.6)." Yet the research of Kurtness* (1991) shows that biculturalism is attainable for some and it can provide an important bridge between integration and differentiation.

The purpose of this paper is to describe the approach of the Anishanabek Educational Institute (AEI) as developed by Laura Dokis-Kerr and Meladina Hardy-Woods. The AEI was

established to meet the educational and vocational needs of their First-Nations communities in Northern Ontario (http://www.anishanabek.ca/career).

Models

A wide range of models of vocational counselling exists. On one extreme, the typical Euro-American approach can be imposed unadapted on First Nations. This model can do substantial harm to the individual and even to the culture as a whole, for example by using intelligence testing in an invalid and inappropriate environment (Darou, 1992). In the model, the vocational theories that were developed from a White American subject base are applied whole. The next level up would be a supposedly culture-free model (Kivel, 1985). This model implies that all clients be treated equally regardless of race. However, it does not take into account problems such as value conflicts or acculturation. Another model is professional counselling (or any speciality for that matter) presented by a skilled and sympathetic non-Native counsellor (e.g. Couture, 1994). This model is an improvement, but considerable research shows that First Nations clients prefer First Nations counsellors where possible (Trimble* et al, 1996). Also from a structural point of view, even if the counselling helps an individual client, it adds little to the community.

A model at the other end of the spectrum could be called Native ecumenical counselling. This is a model where a First Nations counsellor integrates many aspects of cultural life such as smudging, healing circles, and pipe ceremonies. This model could be problematic because one cannot assume that all First Nations follow the same practices. For example, an evangelical Christian Cree from Northern Quebec could be offended by the aspects of traditional spiritualism, or an urban Mohawk from Montreal could find the ceremonies completely foreign.

It is the AEI's opinion that the preferred model is a balanced holistic model, delivered by a competent First Nations professional, that is both flexible to value differences and responsive to the environment. Counsellors must show respect for the land, the people, and above all the elders.

Values

Super (1984) conducted a large volume of cross-cultural research into the importance of values in vocational counselling. His research suggests that although the values may differ from culture to culture, it remains important that values and work remain congruent. Value differentials can cause considerable difficulty, particularly in the long term. This is true for a client from virtually any culture.

According to Trimble* et al (1996), "Indian clients undoubtedly will express values that are inconsistent with, if not disparate from, those of a non-Indian counsellor" (p. 188). The various values that have been ascribed to First Nations clients are almost bewildering. They include co-operativeness, concreteness, non-interference, respect for elders, organization by space instead of time, collectivity versus individualism, social astuteness, stoicism in face of hardship, and self control.

The definitive view however comes from Trimble* et al (1996). Their research points out that values may differ more between First Nations than even between Euro-Americans and Native groups. They point out that the importance then is to recognize one's own values, stay open to differing values, be able to recognize value conflicts and be able to help clients deal with such conflicts.

The influence of elders is probably common to all First Nations and acts as a value over-riding other values. The importance of this can be seen in the biography of Billy Diamond, the former Grand Chief of the Crees of Quebec. Although he was a successful student who wanted to complete his education, he was pulled back to his home community by the elders because they believed that he was essential to protecting the land from exploitation by Hydro Quebec (MacGregor, 1989).

The AEI approach is solidly based on seven teachings of the elders, guiding principles that apply just as well to the counsellor as to the client. They are: love, respect, wisdom, bravery, honesty, humility and truth. (Benton-Banai*, 1988). These provide a solid base for both our clients' lives and our own professional behaviour as counsellors. The teachings are also the suject of several workshops.

Practical Considerations

First Nations seem to find vocational counselling valuable despite the fact some of the basic theoretical foundations do not seem to apply particularly to First Nations communities (Chevrier*, 1998)). Clients may not have the luxury of choosing their own occupation, the collectivism found in communities may not encourage the principle of pay for work, and ambition may be suppressed to reduce conflict in the community (Brant*, 1990). As a result it is important for counsellors to take into account several practical aspects of work with particular groups.

Northern communities tend to be undermanned, i.e. there are not sufficient people to fill the available jobs. There may be more work than the people can actually do to meet the day-to-day survival needs of the community. As a result, there is a tendency for a person to fill more than one role. These roles may or may not be paid positions. They might include a standard part-time job, trapping and hunting for food, bush construction and caring for an elder. A counsellor must be respectful and careful not treat clients who have no paid job as if they are unemployed. In addition the counsellor may be confused when faced with resistance on the part of a client, who in the counsellors mind, should be out looking for work. In fact the client may be too busy, particularly in the seemingly slack winter months.

For healthy psychological functioning, many First Nations clients, particularly youth, have vocational aspirations that allow them to contribute to the welfare of their community (Wintrob, 1969). If the client holds this value, it is unrealistic of the counsellor to suggest the person take a job in sales, banking, or horticulture, regardless of what an interest inventory score may indicate. The counsellor needs to be sensitive to the possibility that the client may need take a profession that allows contact with kin, can fill an unmet community need, or give value back value to the community.

Another important consideration has been known for half a century (Hallowell, 1955). For some traditional First Nations clients, social position is not gained from high professional status. Instead social position and self-esteem are based mainly on personal power, global ability, and inner spiritual power. As a result, a client may receive the necessary education to practice a profession but be unable to put it to use (Trimble* et al, 1996). The counsellor must be aware that personal and even spiritual development may be prerequisites before successfully helping a client with a vocational problem.

The race of the counsellor working with First Nations is always contentious. First Nations clients may perceive all non-Natives as potentially racist and interfering until they prove themselves otherwise (Trimble* et al, 1996). Counsellors coming into a community with patronizing attitudes or missionary zeal tend to undermine their perceived empathy, trustworthiness and respect for the client. Lafromboise*, Trimble* and Mohatt (1990) seem to have best conceived the role of non-Native counsellors. In societies where minority clients are isolated and lack access to contacts of their culture, it becomes important to have counsellors of similar race or ethnicity. Where the culture is unthreatened such as in remote northern communities, counsellor ability and attitude seems to be more important than ethnicity. Even in that situation, both Native and non-Native counsellors are more credible when they use a culturally relevant counselling style rather than a non-directive, Rogerian style.

Such practical considerations are important but are often ignored by counsellors or vocational theorists because they are part of the environmental fabric around which the counselling is situated. Both Native and non-Native counsellors working in First Nations communities must be sensitive to the environmental context. They need to show considerable social astuteness and flexibility to be able to recognize factors that may change from community to community even within the same nation or geographical area. First Nations client may perceive the Euro-American counsellor as consistently missing even self-evident social clues (Darou, 1987).

Tools

Role models

Euro-American parents seem to teach their children by rewarding successive approximations of a desired behaviour (*shaping*); First Nations on the other hand may depend on modelling almost exclusively (Brant*, 1990). The learner observes the teacher countless times, and when the teacher considers it the right moment, the opportunity to practice the skill is made available. Modelling increases attachment to the elders and promotes group cohesiveness and continuity.

Role modelling is an important part of most successful First Nations counselling programs. Counsellors often meet clients that cannot conceive of themselves in certain occupations because they have never met a community member that did that kind of work. And according to Lauver and Jones (1991), our clients may have a low sense of self-efficacy. The occupation then seems out of reach. As a result, role modelling becomes very useful

because it gives proof that the occupation is available. In addition, it fits within the culture as a credible method to increase self-efficacy without causing them embarrassment.

Some well-known role models who have been successful and have returned to help their communities include George Armstrong (athlete), John Kim-Bell (symphony conductor), Clare Brant (psychiatrist, deceased), Arthur Blue (psychologist, university professor, fighter pilot, Zen archer), Meredith Blue (physician), Florent Volant (entertainer), Ted Nolan (NHL hockey coach), Emily Jane Faries (education consultant), Olive Dickason (history professor), Elijah Harper (senator), Tina Keeper (actor), Tom Jackson (actor, singer, writer), Buffy St. Marie (singer, artist), Basil Johnston (author), Alanis Obomsewin (singer, medicine person), Dave Courchesne (youth educator, member of the Eagle Society), and many others.

Stress management

Attending school to obtain training for a specific occupation may be a very stressful life event for a First Nations client. It may be particularly unpleasant for someone who must leave a small, remote community to live in a large city full of non-Natives, with bad odours and unpleasant food. The interest of riding in subways and eating at MacDonald's quickly wears thin.

A non-Native counsellor may not recognize the stress because the client experiences stress in ways that may be completely foreign the majority culture. In an insightful study by Blue* and Blue* (1981), it was found that First Nations students tend to deal with stress by *deactivating* or shutting down; Euro-American students on the other hand tend to become agitated or over-active when under stress. This research accurately predicted the influence of various neurotransmitters a decade before the actual biological research was conducted.

The implications for counsellors are important. The calm, laid-back student in your office may in fact be burning out. If the client is under great stress, it may not be helpful to suggest doing something active to reduce this stress. Such directiveness may only add more stressors. It would be better perhaps to find a way to help take off some of the stress by passive methods such as relaxation exercises, adjusting the workload, going out in the bush or removing stressors that are within the counsellors control.

Testing

Psychological testing can be a controversial issue for First Nations (Chrisjohn* & Young, 1998; Darou, Hum*, & Kurtness, 1993; Darou, Kurtness*, & Hum, in press). Some authorities say it has simply no place in the practice; other people including elders say that any tool can be valuable if used by an ethical person (Z. Contois*, personal communication, May, 1979; H. Kurtness*, personal communication, July, 1992).

In any event, testing is a delicate issue because the instruments have virtually all been validated with non-Native Americans. When Douglas Jackson was asked if his *Jackson Vocational Interest Inventory* (Jackson, 1977) was valid with First Nations, he replied, "Of course it isn't, but it is the most valid of all the tests on the market because Native people were 5 % of the norming group" (D. Jackson, personal communication, June, 1992).

One instrument that has been the subject of research in First Nations work is Holland's (1979) *Self-Directed Search* (SDS). Gade, Fuqua and Hurlburt (1984) questioned the SDS's validity in First Nations groups unless local norms were used because the students they tested had score distributions that were significantly different from the manual norms. Darou (1989) has used the SDS with a group of Cree guides in northern Quebec. They rated the instrument as very acceptable and enjoyed it to the point of borrowing all the researcher's spare copies! These professional hunters had an average factor code of *Realistic, Artistic, Social*, suggesting occupations such as veterinarian and tree surgeon. Although they found the results patently hilarious, they also found them thought provoking and useful.

An area that is even more controversial is the use of ability and intelligence testing with First Nations groups. Here the norms are clearly inappropriate, some of the techniques go against cultural norms, and the users are for the most part untrained in cross-cultural testing (Darou, 1992; Chrisjohn* & Young, 1998) The authors recommend a moratorium on their use with First Nations clients, unless the use or research is clearly valuable to the clients, approved before hand by community leaders, and the researcher or counsellor is well trained in cross-cultural testing. The AEI advises against the use of intelligence tests with their clients.

Cross-cultural training for clients

A place where counsellors, including White counsellors, can be very useful, is in helping the client to develop strategies of dealing with the White majority (Kivel, 1995). For example, most good counselling programs will have services to help clients learn how to write good résumés and prepare for interviews. This may be of particular importance where the hiring firm is of a different culture than the client. Some multicultural research has shown that minorities often have difficulty dealing with alien corporate culture, and that it is a good point of intervention for counsellors to take on a role somewhat like a mentor.

Another valuable training area is to help clients develop strategies to deal with racism. Clients often report that they find teachers from outside the community to be racist (Chevrier*, 1998). Anti-racism training can be particularly effective because it implicitly acknowledges that the counsellor believes clients may have been subjected to racism at the hands of the counsellor's own culture. It can be done as a group exercise by asking clients to brainstorm methods, discuss them and then rank them in terms of their usefulness.

For example, a group of adult social counsellors suggested the following: confront prejudice in a non-aggressive, non-emotional way; if people's prejudice is based on ignorance, you may chose to teach them; ignore it completely if some people refuse to change, it need not effect your life; use financial motivation (don't shop there, withdraw band funds); or complain ("let me talk to the manager"). Note that the Crees of Quebec have made excellent use of lawsuits for these situations.

Spirituality

By inductive reasoning, spirituality must be an important component of vocational counselling because virtually all services include a spiritual aspect. Some forms of therapy, such as psychosynthesis (Assagioli, 1983) believe that spirituality is a crucial and final step in a successful growth experience. Quoting one of Peavy's (1995) informants, "We have a special

relationship with the land, with ancestors, with our community and with nature. To achieve harmony is sometimes more important than anything else" (p.3).

However, as Butson (1993) pointed out, the counsellor is wise to verify with the client as to which traditional beliefs and practices are considered important. "Some therapists have made the assumption that all Native people are comfortable with traditional avenues of healing . . . However, some Native clients have chosen not to follow these ways and may, in fact, reject them outright. Some are more comfortable with various Christian beliefs, Anglo institutions or European ways" (Butson, 1993, p. 5). To quote Jack Mitchell, an employability skills instructor, "Beware of spiritual leaders with business cards" (personal communication, Feb. 1998).

Non-specific aspects of counselling

The helping situation itself needs to be adapted for First Nations use. The rigid Euro-American one-to-one, 55 minute, closed sessions may not be flexible enough to be of value to First Nations clients. Flexible, informal approaches are clearly called for.

Families have a greater influence on the career choice of First Nations clients than on non-Native clients (Lee, 1984). As a result, counsellors should welcome and consult family members in counselling sessions. The same may well apply to friends of the client, and more than one counsellor may also be acceptable.

Peavy (1995) found that clients believe a counsellor should be accessible on a drop-in basis. This can wreak havoc with the 55-minute therapeutic hour. Clients, particularly traditional clients, may believe that arriving exactly on time is insulting because they will be seen as imposing on the counsellor. The counsellor must show considerable initiative, flexibility and respect to adapt to the situation.

Non-Native counsellors are often told that they will need help "getting clients to talk". This silence is also a manifestation of respect. However, the onus should be on the counsellor to learn to listen better; the clients generally believe they are expressing themselves perfectly well. It may be important for counsellors to be aware of the role that clients assign to them. If they place the counsellor in the role of an elder, then silent respect can be expected; if you are seen more as a respected sister, then chatty conversation may more common.

The Internet

In remote communities, the Internet can be a particularly useful tool. Although clients are unlikely to actually obtain a job from the Internet unless they intend to work in informatics, the Web is valuable for general information about employment and particularly for finding information about companies that are potential employers.

Some of AEI's favourite sites are:

http://worksearch.gc.ca:668 (the Counsellor Resource Center organized by Human Resources Development Canada. This is a site that gives supporting resources for vocational counsellors, including brief articles and training opportunities),

http://www.workinfonet.ca (Work Info Net, another site from Human Resources Development Canada which supplies information for clients such as interviewing skills and supplies a national job bank),

http://www.adm.uwaterloo.ca/infocs (the University of Waterloo Counselling Services), and

http://www.washingtonpost.com/wp-adv/classifieds/careerpost/parachute/nfcounsjhg.htm (the web site for *What Color is Your Parachute*).

Several sites with career-related information that could be useful for First Nations include:

http://www.uchsc.edu/sm/ncaianmhr (National Center of American Indian and Alaska Native Mental Health Research),

http://www.inac.gc.ca (the home page for Indian and Northern Affairs Canada),

http://www.aloha.net/~bsm (Buffy St. Marie's home page),

http://www.gcc.ca/ (the Grand Council of the Crees),

http://www.brandonu.ca/Native/npc.html (the Native Psychologist's of Canada homepage).

Other tools

The medicine wheel (Bopp, Bopp, Brown* & Lane*, 1984), an ancient symbol used by almost all North American First Nations, is a reflection of life as a whole and can be easily integrated into a myriad of career applications. It is particularly helpful for maintaining a balance between the four directions. There are many applications. For example, the medicine wheel can structure problem solving sessions, the eagle of the East represents the vision (identifying issues), the mouse of the South represents relationships (what exists now for the group), the bear of the West represents knowledge and feelings (what is the reaction to the situation), and the buffalo of the North represents action (what can be done) (Blue*, personal communication, October, 1976; Chevrier*, 1998).

Building a *career catcher* , i.e. a dream catcher with career applications, can help clients learn important career messages such as: "If you make a mistake, it will be obvious. Don't be embarrassed to go back to that point and start again," "Listen to and watch the instructions," "Don't hesitate to ask for help," "If you get frustrated, know when to leave it like it is," and "When you are creating, you are in the same mind as the creator. You are not in competition."

Talking circles, a non-specific application of healing circles, are a useful and often powerful way to structure discussions. Designing a peace shield using modern or traditional symbols can help a client define their identity. Finding career information can also be compared to a vision quest. Feasts can even be used in a celebration to complete career counselling (McCormick* & Amundson, 1998). Story telling is a traditional method with great power in counselling. When the client tells their life story they can learn to become a role

model to themselves. Smudging with sweet grass or sage is an excellent way to open sessions. Training such as the *Through Others' Eyes* (Ontario Community Support Association, 1997) where participants walk with weights on their legs and partially obscured goggles, can help in understanding the situation of the elders. Sound materials that can be used as an adjunct to career development include curriculum packages, self-evaluation books, self-esteem materials, story-telling workshops (e.g. the Nanabush cycle), survival guides for First Nations students, goal setting workshops, various literature, and commercial software.

The AEI Model

From the above description of a culturally-relevant approach, it is clear that the AEI model is one that is humanist, value-driven, community-oriented and spiritual. The approach is consistent with the four dimensions (Bopp et al, 1984), and with Roger's three conditions, particularly respect. Clearly it is believed that counselling must take a service orientation towards the larger community and consider issues of community cohesion. The best counselling work is done through our direct experiences and takes into account social causes of problems.

Conclusions

Career development theory was developed in complete absence of First Nations considerations. Yet with some creativity, flexibility and effort, the field can be applied successfully to those very particular needs. Vocational counselling can be enhanced by taking into account several factors:

- A First Nations counsellor is probably more effective that a non-Native one, particularly in an urban area.

- A non-Native counsellor can be successful if they know their own culture, know non-stereotyped First Nations culture, and know their place.

- A demand for client self-disclosure will probably be seen as an imposition.

- It is generally intrusive to ask questions (Darou, 1987).

- The client-centered approach is probably ineffective in that it emphasizes personal responsibility, immediate experience, and psychological change, although Rogers' three conditions must be respected.

- Role models can provide important support to counselling (McCormick* & France*, 1995)

- Counselling needs to be available inside and outside First Nations communities.

- A counsellor should be available on a drop-in basis.

- A counsellor must be patient, accepting and have a sense of humor.

- It is important to be cautious as one moves into questions of personality and feelings.

- Counsellors can actively work for a First Nations presence in schools and institutions (Peavy, 1995).

- Particularly for a non-Native counsellor, it is important to understand that there are unwritten rules for everything.

- Learn the language. It is helpful but not necessary to become fluent, but an understanding of the basic construction of the language tells a great deal about the basic construction of the society. This is true even for First Nations counsellors, where it is helpful for, say, a Mohawk to learn Cree when working with Crees (Brant*, 1990).

- Clients are typically open to non-standard interventions and may be prepared to include friends, their elders and more than one counsellor in sessions.

- It is important for a counsellor to strive to be useful to the clients and the community.

- Do not underestimate the importance of practical considerations in counselling, even if it is less fun than deep psychotherapy.

- First Nations are representations of a wide variety of specific cultures. It is important to show flexibility at all possible times while facing these differences.

- Do not use intelligence testing with First Nations clients.

Vocational counselling can be an effective and professionally satisfying intervention with First Nations. If done well it is valued by First Nations clients. The practical aspects of the approach may successfully complement community development.

The keys to excellent counselling practices are to follow the teachings of our elders and maintain a creative vision that integrates all aspects of our lives into our work and into our own existence. The essential overall strategy is for counsellors to remain open to experience, to maintain a holistic and environmental approach, and to trust your own experience before believing a text book written by a Non-Native.

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Footnote

[1]Authors with an asterisks (*) printed beside them are to the best of my knowledge First Nations. We believe information directly from members of the community may be of special significance because these authors hold community knowledge, and because they provide role models.

More Role Models

Dr. Cecil King Anthropology
Basil Johnston, Author and ROM employee Rodney Soonias, Lawyer
Alanis Obomsewin, Singer and Medicine Person Alanis Morisette, Singer and song writer
Shania Twain, Singer and song writer
Dr. Deborah Pace, Psychologist
Dr. Vincent Token, Physician
Dr. Daniel Foster, Psychologist and Olympic Handball Team member
Winston Wheaten, Singer and song writer
Marie Ross, Nurse and Psychotherapist
Douglas Racoon, Lawyer
Darnel Racoon, Professor of Native Studies
Bea Medicine, Social Worker and Professor of Native Studies
David Courchene, Youth educator and member of eagle society.
Dr. Ronald Chrisjohn, Psychologist
Dr. Ed. Confers, Psychologist
Dr. Judy Battel
Dr. Marlin Cook
Dr. Jennifer Darling
Dr. Ted Altar
Dr. Edward Confers
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